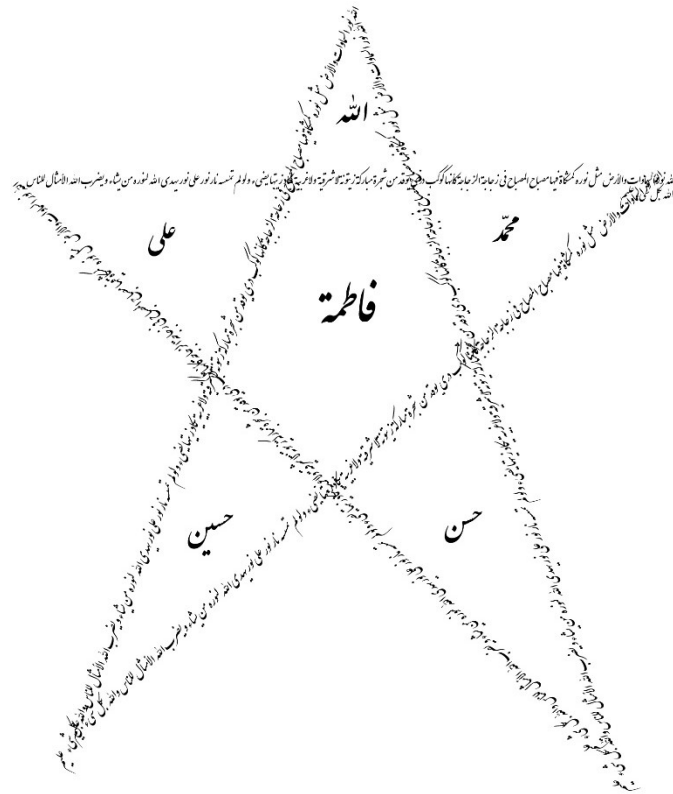


English translation of a

Short treatise

Regarding the Pure Noēsis of God and Wayfaring towards It



With notes and commentary not in the Arabic original

By

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There is no god but God!

It is the High, the Mighty!

In the Name of God the Compassionate, the Merciful!

And with It and with all of Its points and mirrors do we seek aid! I glorify the Pre-Eternal Essence Who, unchanged in Its Exclusive Oneness, is beyond the glorifications [of the loci] of Its self-disclosed theophanies; and, unalterable in Its Inclusive Unity, is transcendent above the praises of Its manifestations! It is God, the First, but Its is not known by firstness in the acme of the Pre-Eternal pre-eternalities; and It is the Last, but It is not comprehended by lastness in the depths of the Post-Eternal post-eternalities! It is the Manifest without predication of manifestation, and It is the Hidden without diminishment of interiority! “*There is no god but It, and all things perish but Its Face*”¹ because All-Things, in the locus of the horizons of the manifestations and entified determinations, consist of the darkneses of the negations as the theophanic self-disclosures indicating the reality of [the phrase] ‘*there is no god*’ (لا إله); or the lights of the affirmations as the theophanic self-disclosures indicating the reality of [the phrase] ‘*other than God*’ (إلا الله); since all of the worlds, in their unique capacities, revolve around the reality of the *tahlīl*² and the Unicity of the Truly Real, with all the Divine Names and Attributes being the unique manifestations of the *tahlīl* and the unicity of the Truly Real! So glorified be God,

the Single, in Its Unified Unity; and praise be unto God, the Living, in Its Unicity; and God is the Most Great, the Peerless Self-Subsistent, in Its Mightiness by the Decree of Its Just Sanctity, the One and Exclusively Unique!

And the scintillances of the lights from the Light of Its Ipseity be upon the **Point of Love** and Its Will Who is the Primal issuing from the Effulgence of Its transcendental Command, '*Be and it is*', Who is the locus of the Manifestation of the *tahlil* over the worlds; and blessings and peace be upon the manifestations and mirrors of that Initial, the Formulating Point, the Tremendous, the Beloved: those who have arisen from the self-subsistent peerlessnesses of Its eminent Names in the ranks of the Talismanic-Temples of the Unicity of Its **Volition** in the station of the [divine] **Determination** and with the [divine] **Authorization** of the [divine] **Realization** of the **Allotted Time** of Its [cosmic] **Book**; and the Light of the Light be upon the Light-givers of Its Bayān from among Its Fāṭimiyyic [metaphysical] apprehenders -- and salutations!

And for the matter at hand: thus saith the camphorated servant of the Truly Real who prepares for the abode of the hereafter! You have asked me regarding the pure *noēsis* of God: know, O questioner, that, firstly, the pure *noēsis* of God is in denuding all of the Names and the Attributes from It as you perceive in your visionary journey towards It your horizons with the inner eye of your soul, for there you will find the Perspicuous Reality in the panorama of the elevated lights within God's luminous Talismanic-Temple Who is the Mirror of God Who reflects the multiplicity of the Names and Attributes upon creation while at the same time symbolizing the Theophanic Self-Disclosure of the

Unicity of the Truly Real over all the worlds! Because the pure *noēsis* of God in the created worlds, whether in the world of the sense perceptions or in the unseen subtle worlds, is not possible of attainment to anyone except through this Divine Talismanic-Temple Who is the locus of Manifestation among the manifestations of the Primal Will, which is likewise known as the Muḥammadan Reality or the Muḥammadan Light; and this is a station wherein, when you attain it, is the station of the Blaze-Flux (*fuṣṣād*)³ which is equivalent to Existence (*wujud*); and this is the station of the soul's horizon that does not lie regarding what it sees as it elevates into the Blaze-Flux in the epiphanic *situs* wherein wheresoever you turn in your occidends and your orients there is the Manifestation of the Face of God at two bows length or nearer destroying everything other than Itself in you in Truth!⁴ And this is the station indicated by the Commander of the Faithful, upon Him be the best of the blessing lights with the felicity of the peace and the scintillances, when He said, “*Verily with God the Most High there is a beverage [consumed] by His saints/providential guides. When they drink it they become intoxicated; and when they become intoxicated, they become rapturous; and when they become rapturous, they become agreeable; and when they become agreeable, they melt; and when they melt, they become sincere; and when they become sincere, they seek; and when they seek, they find; and when they find, they unite; and when they unite, they attain; and when they attain there is no longer a difference between them and their Beloved,* high be His locution in Truth!⁵

We have also indicated the reality of this lofty station in our commentary, explanation and elucidation in English on the **Greatest Name**⁶ and what it has meant to us, this reality, in our own visionary journey in the horizons and the

selves towards God by Its Mighty symbol, Its Granderous Names, and especially Its invocation of ‘*God is the Most Mighty*’.⁷ And the beverage which the Commander of the Faithful speaks of, upon Him be the Light, is all the forms of your acts of worship within wayfaring and your visionary journeying, whatever they may be, as a single thing because, when it is faithfully undertaken and properly implimented, all of your acts of worship, in one way or another, are derived from the **Book of God** or from Its theophanies and inspirations. That is because the **Book of God** is the silent locus of the Manifestation of God’s Logos-Self and the Will Who is continually active within all horizons and within all souls throughout all the worlds! And, indeed, the **Book**, in Its inner reality, contains and encompasses every principle element of the Manifestation of God relative to the world of contingency because It is the *microcosm* that is reflected from the *mesocosm* and shining within the *macrocosm* from the epiphanic *situs* of the the **Metacosm**. Therefore, the reverently godly who approach the **Book of God** with true insight and proper vision realize that the **Book** is like the Chalice of God and its contents are like the Divine Beverage which they consume; and this beverage is a beverage that neither runs out nor diminishes nor sours or spoils because, forever and ever, God shall pour Its Beverage into the cups of Its faithful servants and Its proximate gnostics, and even in new forms because “*each Day It is in a [new] state/mode.*”⁸ And know that this Chalice is but one Chalice that takes on many forms while remaining the same Chalice forever and ever!

Another way to look at it, is to say that the **Book** is the *Icon* of the Eternal Imām, and as we once stated, ‘*whosoever hath known their Self, hath known their*

Imām Who is their Lord;⁹ and this is the station that refers to the *Imām-of-your-existence* and the *Providential Guide-of-your-being* which is not realized except in the realization of the station of the Blaze-Flux when you make your Outer Proof and your Inner Proof into One;¹⁰ and as cities are not approached except through their gates/thresholds, do not approach the City of God except through the Gate of God and Its invocatory Remembrance, *God is the Most Mighty*, Who is the Mirror of the Divine City! So seek for the *‘Alī-of-your existence* and the *Ḥasan-of-your-existence* and the *Ḥusayn-of-your-existence*; and in the depth of the center of your Blaze-Flux, there you will find the *Muḥammad-of-your-existence* shining from the Utmost Radiance of the Light of the Light of the *Fāṭima-of-your-existence*; and all of them are as a Single Soul in the City of God. And know that this Single Soul is the Mirror of God the All-High in Truth!

However, observe here how from the first reference to the beverage by the Commander of the Faithful, upon Him be the lights, and unto the final reference in the station that *‘when they attain there is no longer a difference between them and their Beloved’* there are a total of eleven levels mentioned. Know that eleven in *jafr* (numerology) is the number of *Hūwa*¹¹ which is likewise the total perspectives of the pentagrammic talisman; and this pentagrammic talisman in our school is the representation of the Manifestation of the Ipseity of God within the locus of the Theophany of a Human Person. Yet *noēsis* of this talismanic station is not possible except by visionary insight and *love* because All-Things revolve around the **Love of God**; but few people in truth know what this¹² really means in the Path of God. And know that the numerical value of **Love** (*ḥubb*)¹³ is ten (10). Now, observe that the number ten (10) is five (5)

multiplied by two (2); and five (5) is the numerical value of ‘gate’ (*bāb*)¹⁴ and the [letter] *Hāʾ* (هـ); and likewise it is the number of letters to the **Letters of Affirmation** in the **Bayān** which is ‘but It/Him’ (إلا هو). And [the letters of] ‘but It/Him’ (إلا هو) refer [in this order] to Muḥammad, ‘Alī, Fāṭima, Ḥasan and Ḥusayn,¹⁵ upon Them be all the lights; and in the Manifestation of the Bayān these **Letters of Affirmation** are reflected and mirrored in the **Primal Point** [إ] then the **First Name of God**¹⁶ [ل] then **Qurrat’ul-‘Ayn** [أ] then the **Last Name of God**¹⁷ [هـ] and then **Ṣubḥ-i-Azal** [و]. And the total number of letters to ‘there is no god but It/He’¹⁸ (لا إله إلا هو) is **ten (10)**, with one digit hidden representing the transcendently Unseen Who is God Who will then make up the number eleven (11) by joining the first set of five and second set of five together as **ten (10)**; and with God as the sixth between each of the two sets of five among them, this now represents the **Six Divine Names** ‘the Single’ (الفرد), ‘the Living’ (الحي), ‘the Peerless’ (القيوم), ‘the Judge’ (الحكم), ‘the Just’ (العدل) and ‘the Holy’ (القدوس) -- and with God Who bears the Name ‘the Single’ (الفرد) -- so understand, for this is the secret of the Talismanic-Temple (هيكل)!

And know that in the famous *ḥadīth qudsī* of “I was Hidden Treasure and I desired/loved to be known therefore I created creation in order to known”¹⁹ there is an indication of **ten (10)** degrees in the Theophanic Self-Disclosures of God²⁰ to the number of **Love** (حُبّ). First, “I was” (كنْتُ) is the station of the [divine] **Knowledge** (العلم) of the Essence within Its **Exclusive Oneness** (أحديّة), and that is the Heaven (سما) of the world of the Ipseity (هاهوت). Second, “a Treasure” (كنزاً) is the station of

the [divine] **Power** (القُدرة) at the rank of the **Inclusive Unity** (واحدية), and that is the earth (أرض) of the world of the Ipseity (هاهوت). Third, “*Hidden*” (مخفياً) is the station of the [divine] **Will** (المشيئة) and the Heaven of the world of the *Lāhūtī* [divine] realm of the **Mother of the Book** (أُم الكتاب). Fourth, “*I desired/loved*” (فأحببت) is the station of the [divine] **Volition** (الإرادة) and the earth of the *Lāhūtī* [divine] realm of the **Mother of the Book**. Fifth, “*to/that*” (أن) is the station of the [divine] **Determination** (القَدَر) and the Heaven of the Empyrean world (جبروت) of the world of the **First Luminous Existential Particles** (عالم ذرات الأولى) and the world of the **Canopy of the Light** (عالم أظلة الثور). Sixth, “*be known*” (أُعرف) is the station of the [divine] **Authorization** (القضاء) and the earth of the Empyrean world of the world of the **Second Luminous Existential Particles** (عالم ذرات الثانية) and the world of the **Silhouettes of the Light** (عالم الأشباح الثور) and the **Plane of the Gathering of Alast** (محشر الألسية) and the **First World of the Covenant** (عالم الميثاق الأوّل). Seventh, “*so I created*” (فخلقت) is the station of the [divine] **Realization** (الإمضاء) and the Heaven of the Angelic world (الملوكوت) of the world of the **Third Luminous Existential Particles** (عالم ذرات الثالثة). Eighth, “*the creation*” (الخلق) is the station of the [divine] **Permission** (الإذن) and the Mighty realm (عالم العظمت) and the locus of paradise (الجنة) and hell (الجهنم) with their heavens and their earths; and over the two of them are **thirty-eight (38)** angels with their incalculable legions, **nineteen (19)** over paradise and **nineteen (19)** over hell;²¹ and this is the **Second World of the Covenant** (عالم الميثاق الثاني). Ninth, “*in order to be*” (لي) is the station of

the [divinely] **Allotted Time** (الأجل) and the earth of the Angelic world. Tenth, “known” (أُعرف) is the station of the [cosmic] **Book** and the material world (التاسوت) with its firmaments and its earths. And the first **four** (4) correspond to the Blaze-Flux (فؤاد); and the next **two** (2) with the Spirit (روح); and the next **three** (3) with the soul (نفس); and the last with the elemental body (جسد) [i.e. **Jasad A**]. And the somatic frame [i.e. **Jasad B**] corresponds to the soul; and the astral frame [i.e. **Jism B**] to the Spirit; and the Primordial Body [i.e. **Jism A**] to the Blaze-Flux.²² And know that the *mundus imaginalis* (عالم المثال) and *Hūrqalyā* occur in the earth of the Angelic world and in the Mighteous realm; and the *jinn* inhabit the material world and the earth of the Angelic world, but not beyond them. Now, if we take the *ḥadīth* itself as a single thing, and then take each of its **ten** (10) words separately, then we obtain [the number] **eleven** (11), so know!

And when you annihilate yourself in the station of the **Book** completely, you shall realize in the horizon of your soul this station of **Love**, and there you shall apprehend the station where *there is no longer a difference between them and their Beloved*; and, additionally, there it shall be unveiled to you all of these ten stations of **Love** which are mentioned above because now you have annihilated yourself in your Beloved within your soul and are subsisting by It in the Reality of Its **Love** where you have become the Sight by which It sees, the Hearing by which It hears, and the Hand by which It strikes, and the Speech by which It discourses.²³ However, there is union only with the Primal Will and never with the Essence of Transcendence, glorified be It and High and splendidous [be It], for verily It is above what the attributors attribute to It! But know that in the

station of **Love** there is that which is above your love; or, rather, there is your love with the addition of the One -- and that is Him/It. And this is your verification of the station of **Talismanic-Templehood** which symbolizes with ipseital identity, but the ipseital identity of the Divine Will and not the Pre-Eternal Essence: the [divine] Will which is the Pentagrammic **Talismanic-Temple** within which is the *hexalpha*. And consider that in the specific example in which this *ḥadīth qudsī* has been cited [above] here, it consists precisely of **forty-one (41)** letters; and forty-one (41) in gematria (*jafr*) is the number equivalent to the 'Mother' (أُمّ). Then, the numerical value of the *ḥadīth* itself is **four-thousand five-hundred and fifty-six (4556)**, and this number reduces to **twenty (20)** which is the number connected to the Name of God 'Badūh' (البَدُوح) and to the Name of God 'the Adored One' (الودود) and likewise to the number of 'my Love' (حُبِّي) and also to the letter *Kāf* (ك) which is the first letter of 'Be' (كُنْ) in 'Be and it is' (كُنْ فَيَكُونُ), so realize!

So when you ask me about the meaning of the **Point of Love**, know that in every moment and in every state it refers to the Primal Will; for, in our terminology the **Point of Love**, it indicates the total intention which is God -- meaning, Its Mirror, glorified be It. But this question constantly arises as to how God, the transcendent and totally incomprehensible from understanding, can be the **Point of Love** to creation; for It is the All-High Pre-Eternal Essence Who is impregnable and unfathomable, nor can It be defined or described, since all paths and routes are cut off from It because It is not connected to anything nor does the Pre-Eternal Essence have an equal nor a peer nor a semblant nor a

similitude, Majestic and Supreme [It is], from a firstness before all firstness unto a lastness after all lastness! “It is God, One...Neither does It beget nor is It begotten...Nor does It possess a Companion...And nothing is like unto It!”²⁴ Upon this basis, whenever the **Point of Love** is referred to it cannot denote the Essence of God, Majestic and Grandeurous [be It]. Rather it should indicate what reflects or theophanically self-discloses or effuses from the Presence of the Divine Essence and the world of the Ipseity; and this is the Primal Will Who is the **Point of Love** and the Presence of Divinity in the *Lāhūtī* [divine] realm. The issue is formulated in the following manner by the author of the book entitled the *Point of Kāf*, Ḥājji Mīrzā Jānī Kāshānī (d. 1852), the Splendor from his Lord be upon him, and he says: *The First Effusion is Being/Existence; and Being/Existence is the Known; and the Known is the Soul of Knowledge; and Knowledge is the Will; and the Will is Love!*²⁵ And know that these five stages indicate the same thing that was also indicated by Mullā Ṣadrā Shīrāzī (d. 1636), the mercy of God be upon him, in his book **The Wisdom of the Throne**²⁶ as the “Simple-Expansive Reality which is all things” (بسيط الحقيقة). However, this “Simple-Expansive Reality which is all things” does not mean that it refers to the Pre-Eternal Essence and the Essential-Being of God, the Everlasting, I seek forgiveness from God, the Mighty! Rather it denotes the First Will because attributions of being/existence (وجود) to the Essence of Pre-Eternality are false, since the Essence of Pre-Eternality transcends all categories of being/existence; because, with regard to the Essence of Pre-Eternality, being/existence is a secondary intelligible and [so merely] an object of [created] thought. In fact we can refer to the Pre-Eternal Essence as the Real

Being/Existence (الوجود الحق) and the Absolute Being/Existence (الوجود المطلق), but only when we deny the category of being/existence in its secondary intelligibility, and in this situation we are [then correctly] referring to an Being/Existence beyond all being/existence. In his book of the **Observations in Wisdom**, the Most Unitarian, the Most Glorious Shaykh Aḥmad al-Aḥsā'ī (d. 1826), may God upraise his station to the ultimate heights, states the issue in the following way, emphasizing that “*Existence/Being never looks upon itself, but rather to its Lord,*”²⁷ positing being/existence in the category of a created entity in relation to a Creator above itself. Therefore, we say that being/existence refers to the Primal Will Who is the First Effulgence from the Essence of Pre-Eternality from Whom [i.e. the Primal Will] all the other levels of creation emanate, and this is the **Point of Love**, so understand!

But let us return to the subject **Love**. First, the two letters of **Love** [i.e. **Hā'** ح and **Bā'** ب] refer to two specific Names among the Names of God. One symbolizes the **Hidden** (الباطن) with the other being the **Manifest** (الظاهر); and **Hā'** (ح) is the **Hidden** and is the Name of God ‘*the Living*’ (الحي), *al-ḥayy*, and **Bā'** (ب) is the **Manifest** and is the Name of God ‘*the Creator*’ (البارئ), *al-bārī*. One of them then symbolizes with the Pre-Eternal Essence, and this is the Name of God ‘*the Living*’, within the two levels of the **Exclusive Oneness** and the **Inclusive Unity**; meaning, the Heaven and the earth of the Ipseital realm; and the other symbolizes with the Will and the Point, Who is a vestigial-sign from the Primal Tree, and this is the Name of God ‘*the Creator*’; meaning, the Heaven and the earth of the *Lāhūtī* [divine] realm. This should now explain to you why **Love** is a

creative principle and so why most people don't understand what it is because everything else is just a mere shadow of the reality of **Love** and so metaphorical. Therefore, God created the world on the basis of its principle for the purpose of knowing Its **Logos-Self**, Who is the Will, and Its transcendental manifestations, those Who are the Chosen Ones (المصطفين).²⁸ So I reiterate here again as I have elsewhere written already, in that, *It is God Who, unchanged and unalterable, from [the locus] of Its Exclusive Oneness upraised the [divine] Names over the Hidden Cloud of Its Inclusive Unity and Theophanically Self-Disclosed over the worlds by Them from [the situs of] Its Pre-Eternity by the Point of Its Will in order that All-Things may know as a Single Soul that, verily, It is the Tree of Reality, Who She is no other god but He, and all things perish but Its Light!*²⁹ And, second, know that the intensity of your love for the **People of the House**, upon Them be all of the lights of the Love of God; and in all of Their returns and come-backs; and in all aeons and in all dispensations; that is the intensity of the Light and Their theophanic self-disclosures upon you. Therefore, strive to love Them unto the ultimate limits and the pinnacle of degrees and stations, as love and affection for Them is affection for God, the One, the Single, and the secret of the secrets of creation; for just as the Commander of the Faithful said, upon Him be the glorifications, “*Knowledge is a [single] Point which the ignorant have multiplied*”,³⁰ so understand that this ‘Knowledge’ is knowledge of the **Point of Love** Who is the Primal Will, and It is known in the horizons and the souls by affection for the **People of the House**, upon Them be the scintillances, as They are the Talismanic-Temples of Unicity Who illuminate from [the locus] of the transcendental lights by the Sun of suns in the epiphanic *situs* of Everlastingness by the sunrise of the Dawn of

the Pre-Eternity Post-Eternal. And this is a meaning to the saying of ‘Alī, upon Him be the lights from the Reality of realities, “*Know God by/in God*”³¹ given that They are the Faces of God, Its Light and Its Theophanic Self-Disclosures, for it is likewise a meaning to “*there is no god but It and all things perish but Its Face*”,³² so know!

And if you wish to ascend to the *mundus imaginalis* and *Hūrqalyā* so that you may witness these realities, say, “*do not inveigh against Time, for verily Time, It is God,*”³³ and then enter therein, first, into the **Valley of Search** and become a seeker of the **Face of God** on the **Day of Mightiness** (يوم العظيم),³⁴ for that is the epiphanic *situs* of your **Majesty**. And in the horizons of Creativity, this Valley corresponds to the reality of the [cosmic] **Book**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Muḥammad Who is the **Speaker of the Book** (ناطق الكتاب) in the station of the locus of the Manifestation of the Primal Will in the rank of the **Will** and in the unveiling of “*the disclosures of the majesties of glorification without indication.*”³⁵ Then say, ‘*glory be to God*’ (سبحان الله), and enter into the **Valley of Ecstatic Love** and become an ecstatic lover to the Face of God on the **Day of the Talismanic-Temple** (يوم الهيكل),³⁶ for that is the epiphanic *situs* of your **Beauty**! And in the horizons of Creativity, this Valley corresponds to the reality of the **Allotted Time**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of ‘Alī in the station of the locus of the Manifestation of the Primal Will in the rank of the [divine] **Volition** and in the unveiling of “*the erasure of all conjecture via the realization of what can be realized.*”³⁷

Then say, ‘*sanctified be God*’ (قُدْسَانِ اللَّهِ), and enter into the **Valley of Noēsis** and become a gnostic to the Face of God on the **Day of Unity** (يَوْمِ الْوَاحِدِ), for that is the epiphanic *situs* of your **Perfection!**³⁸ And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Realization**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Ḥasan in the station of the locus of the Manifestation of the Primal Will in the rank of the [divine] **Determination** and in the unveiling of “*the nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret.*”³⁹ Then say, ‘*praise be unto God*’ (الْحَمْدُ لِلَّهِ), and enter into the **Valley of Contentment** and become contented by the Face of God on the **Day of the Beautiful** (يَوْمِ الْجَمِيلِ), for that is the epiphanic *situs* of your **Excellences!**⁴⁰ And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Authorization**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Ḥusayn in the station of the locus of the Manifestation of the Primal Will in the rank of the [divine] **Authorization** and in the unveiling of “*The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity.*”⁴¹ Then say, ‘*there is no god but God*’, (لَا إِلَهَ إِلَّا اللَّهُ) and enter into the **Valley of Unicity** and become united with the Face of God on the **Day of the Peerless** (يَوْمِ الْقَيُّومِ), for that is the epiphanic *situs* of your **Equities!**⁴² And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Determination**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Ja‘far in the station of the locus of the Manifestation of the Primal Will in the rank of the

[divine] Realization and in the unveiling of “*a Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity.*”⁴³ Then say, ‘God is the Most Great’ (الله أكبر), and enter into the **Valley of Bewilderment** and become bewildered with the Face of God on the **Day of the Face** (يوم الوجه), for that is the epiphanic *situs* of your **Majestification!**⁴⁴ And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Volition**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Mūsā in the station of the locus of the Manifestation of the Primal Will in the rank of the **Allotted Time** and in the unveiling of “*extinguish the lamp for the Dawn hath indeed Arisen.*”⁴⁵ Then say, ‘God is the Most Mighty’ (الله أعظم), and enter into the **Valley of Annihilation and Subsistence in God** and become annihilated and subsistent in the Face of God on the **Day of Existence** (يوم الوجود), for that is the epiphanic *situs* of your **Independence!**⁴⁶ And in the horizons of Creativity, this Valley corresponds to the reality of the [divine] **Will**, which occurs in **the First World of the Luminous Existential Particles**, and symbolizes with the Reality of Fāṭima in the station of the locus of the Manifestation of the Primal Will in the rank of the **Book** and in the unveiling of the **Reality of realities** which is Her. And if you were to unite all of these Valleys as One, there you will find the **Point of the Bayān**, so realize!

And if you wish to know this matter in the horizons of your soul; and if you wish to understand and realize the station of denuding the Names and Attributes from God, Tremendous and Majestic [be It], for the sake of Its *noēsis*; arise and recite in the following form the **Names of All-Things**⁴⁷ for a period of

seven (7) days until the matter becomes clear to you, if God wills, High and Splendorous [be It], and say:

Verily we are from God and verily in God we are made Divine! Say, verily we from God and verily in God we are made One! Say, verily we are from God and verily in God we are made Unique! Say, verily we are from God and verily in God we are made Alive! Say, verily we are from God and verily in God we are made to Arise! Say, verily we are from God and verily in God we are made Splendiferous! Say, verily we are from God and verily in God we are made Majestic! Say, verily we are from God and verily in God we are made Tremendous! Say, verily we are from God and verily in God we are made Beautiful! Say, verily we are from God and verily in God we are made Mighty! Say, verily we are from God and verily in God we are made Luminous! Say, verily we are from God and verily in God we are made Primordial! Say, verily we are from God and verily in God we are made Perfect! Say, verily we are from God and verily in God we are made Proximate! Say, verily we are from God and verily in God we are made to Judge! Say, verily we are from God and verily in God we are made Capably Powerful! Say, verily we are from God and verily in God we are made Knowing! Say, verily we are from God and verily in God we are made Suzerain! Say, verily we are from God and verily in God we are made Sovereign! Say, verily we are from God and verily in God we are made Solitary! Say, verily we are from God and verily in God we are made Everlasting! Say, verily we are from God and verily in God we are made Glorious! Say, verily we are from God and verily in God we are made Preventers! Say, verily we are from God and verily in God we are made

Sanctifiers! Say, verily we are from God and verily in God we are made Just!
 Say, verily we are from God and verily in God we are made Excellent! Say,
 verily we are from God and verily in God we are made Multipliers! Say, verily
 we are from God and verily in God we are made High! Say, verily we are from
 God and verily in God we are made Elevated! Say, verily we are from God and
 verily in God we are made Munificent! Say, verily we are from God and verily
 in God we are made Beneficent! Say, verily we are from God and verily in God
 we are made Watchers! Say, verily we are from God and verily in God we are
 made Mercifiers! Say, verily we are from God and verily in God we are made
 Bestowers! Say, verily we are from God and verily in God we are made Hidden!
 Say, verily we are from God and verily in God we are made Manifesters! Say,
 verily we are from God and verily in God we are made Victorious! Say, verily
 we are from God and verily in God we are made Intense! Say, verily we are
 from God and verily in God we are made Valorous Forces! Say, verily we are
 from God and verily in God we are made Hearers! Say, verily we are from God
 and verily in God we are made Novelizers! Say, verily we are from God and
 verily in God we are made Seers! Say, verily we are from God and verily in God
 we are made Observers! Say, verily we are from God and verily in God we are
 made Triumphant! Say, verily we are from God and verily in God we are made
 Secluded! Say, verily we are from God and verily in God we are made
 Subtilizers! Say, verily we are from God and verily in God we are made
 Informers! Say, verily we are from God and verily in God we are made
 Commencers! Say, verily we are from God and verily in God we are made
 Forbearant! Say, verily we are from God and verily in God we are made Lord-

*makers! Say, verily we are from God and verily in God we are made Conferrers
of Love! Say, verily we are from God and verily in God we are made
Veridicalizers! Say, verily we are from God and verily in God we are made
Helpers! Say, verily we are from God and verily in God we are made Forgivers!
Say, verily we are from God and verily in God we are made Vouchsafers! Say,
verily we are from God and verily in God we are made Consenters! Say, verily
we are from God and verily in God we are made Defenders! Say, verily we are
from God and verily in God we are made Unsullied! Say, verily we are from
God and verily in God we are made Openers! Say, verily we are from God and
verily in God we are made Providers! Say, verily we are from God and verily
in God we are made Creators! Say, verily we are from God and verily in God
we are made Inheritors! Say, verily we are from God and verily in God we are
made Invokers! Say, verily we are from God and verily in God we are made
Charmers! Say, verily we are from God and verily in God we are made
Revealers! Say, verily we are from God and verily in God we are made
Facilitators! Say, verily we are from God and verily in God we are made
Quickeners! Say, verily we are from God and verily in God we are made
Dischargers! Say, verily we are from God and verily in God we are made
Gracious! Say, verily we are from God and verily in God we are made
Beneficent! Say, verily we are from God and verily in God we are made
Momentizers! Say, verily we are from God and verily in God we are made
Requitters! Say, verily we are from God and verily in God we are made
Satisfiers! Say, verily we are from God and verily in God we are made
Glorifiers! Say, verily we are from God and verily in God we are made*

*Succorers! Say, verily we are from God and verily in God we are made
 Plentifiers! Say, verily we are from God and verily in God we are made
 Honourers! Say, verily we are from God and verily in God we are made Loyal!
 Say, verily we are from God and verily in God we are made Distinguishers!
 Say, verily we are from God and verily in God we are made Differentiators!
 Say, verily we are from God and verily in God we are made Adjudicators! Say,
 verily we are from God and verily in God we are made Benefactors! Say, verily
 we are from God and verily in God we are made Comprisers! Say, verily we are
 from God and verily in God we are made Healers! Say, verily we are from God
 and verily in God we are made Intercessors! Say, verily we are from God and
 verily in God we are made Rejoicers! Say, verily we are from God and verily in
 God we are made Pleasers! Say, verily we are from God and verily in God we
 are made Possessors! Say, verily we are from God and verily in God we are
 made Exhilarators! Say, verily we are from God and verily in God we are made
 Establishers of Reasoning Proofs! Say, verily we are from God and verily in God
 we are made Enrichers! Say, verily we are from God and verily in God we are
 made Guides! Say, verily we are from God and verily in God we are made
 Heart-Molders! Say, verily we are from God and verily in God we are made
 Reclaimers! Say, verily we are from God and verily in God we are made
 Providers of the Soul's Breath! Say, verily we are from God and verily in God
 we are made Guarantors! Say, verily we are from God and verily in God we are
 made Empowering Agents! Say, verily we are from God and verily in God we
 are made Orderers! Say, verily we are from God and verily in God we are made
 Ornamentalizers! Say, verily we are from God and verily in God we are made*

Ennoblers! Say, verily we are from God and verily in God we are made
Exclaimers! Say, verily we are from God and verily in God we are made
Faithful! Say, verily we are from God and verily in God we are made
Benevolent! Say, verily we are from God and verily in God we are made
Favorers! Say, verily we are from God and verily in God we are made Entifiers!
Say, verily we are from God and verily in God we are made Clarifiers! Say,
verily we are from God and verily in God we are made Instructors! Say, verily
we are from God and verily in God we are made Defending Mortars! Say, verily
we are from God and verily in God we are made Laudifiers! Say, verily we are
from God and verily in God we are made Embellishers! Say, verily we are from
God and verily in God we are made Informers! Say, verily we are from God and
verily in God we are made Mystifiers! Say, verily we are from God and verily
in God we are made Dividers! Say, verily we are from God and verily in God we
are made Justifiers! Say, verily we are from God and verily in God we are made
Sincere! Say, verily we are from God and verily in God we are made
Perpetuators! Say, verily we are from God and verily in God we are made
Concealers! Say, verily we are from God and verily in God we are made
Plentiful Supporters! Say, verily we are from God and verily in God we are
made Originators! Say, verily we are from God and verily in God we are made
Reverters! Say, verily we are from God and verily in God we are made
Strengtheners! Say, verily we are from God and verily in God we are made
Expanders! Say, verily we are from God and verily in God we are made
Contractors! Say, verily we are from God and verily in God we are made
Attainers! Say, verily we are from God and verily in God we are made

Restorers! Say, verily we are from God and verily in God we are made
 Predominators! Say, verily we are from God and verily in God we are made
 Penetrators! Say, verily we are from God and verily in God we are made
 Immutable! Say, verily we are from God and verily in God we are made
 Initiators! Say, verily we are from God and verily in God we are made Form-
 Givers! Say, verily we are from God and verily in God we are made Patient!
 Say, verily we are from God and verily in God we are made Pure! Say, verily
 we are from God and verily in God we are made Conscience-Giving Secreters!
 Say, verily we are from God and verily in God we are made Judicious Guides!
 Say, verily we are from God and verily in God we are made Descriers! Say,
 verily we are from God and verily in God we are made Purposers! Say, verily
 we are from God and verily in God we are made Witnesses! Say, verily we are
 from God and verily in God we are made Annunciators! Say, verily we are from
 God and verily in God we are made Consecrators! Say, verily we are from God
 and verily in God we are made Suppliers! Say, verily we are from God and
 verily in God we are made Treasure-Making Miners! Say, verily we are from
 God and verily in God we are made Immaculatizers! Say, verily we are from
 God and verily in God we are made Exterminators! Say, verily we are from God
 and verily in God we are made Unscathed! Say, verily we are from God and
 verily in God we are made Protectors! Say, verily we are from God and verily
 in God we are made Givers of Thanks! Say, verily we are from God and verily
 in God we are made Harmers! Say, verily we are from God and verily in God
 we are made Takers! Say, verily we are from God and verily in God we are
 made Thrusting Distancers! Say, verily we are from God and verily in God we

are made Dignifiers! Say, verily we are from God and verily in God we are made Sufficient! Say, verily we are from God and verily in God we are made Summoners! Say, verily we are from God and verily in God we are made Dreaded! Say, verily we are from God and verily in God we are made Intenders! Say, verily we are from God and verily in God we are made Cosmocrators! Say, verily we are from God and verily in God we are made Deriders! Say, verily we are from God and verily in God we are made Reckoners! Say, verily we are from God and verily in God we are made Compellers! Say, verily we are from God and verily in God we are made Appointers! Say, verily we are from God and verily in God we are made Senders! Say, verily we are from God and verily in God we are made Discerners! Say, verily we are from God and verily in God we are made Life-Extirpators! Say, verily we are from God and verily in God we are made Givers of Devotion! Say, verily we are from God and verily in God we are made Endearers! Say, verily we are from God and verily in God we are made Aiders! Say, verily we are from God and verily in God we are made Guarding Preservers! Say, verily we are from God and verily in God we are made Patrons! Say, verily we are from God and verily in God we are made Severers! Say, verily we are from God and verily in God we are made Menders! Say, verily we are from God and verily in God we are made Unseamers! Say, verily we are from God and verily in God we are made Preceders! Say, verily we are from God and verily in God we are made Towerers! Say, verily we are from God and verily in God we are made Gratifiers! Say, verily we are from God and verily in God we are made Equalizers! Say, verily we are from God and verily in God we are made Excusers! Say, verily we are from God and verily

in God we are made Imprecators! Say, verily we are from God and verily in God we are made Safeguards! Say, verily we are from God and verily in God we are made Abhorrrers! Say, verily we are from God and verily in God we are made Inspirers! Say, verily we are from God and verily in God we are made Noeticizers! Say, verily we are from God and verily in God we are made Attributers! Say, verily we are from God and verily in God we are made Qualifiers! Say, verily we are from God and verily in God we are made Cultivators! Say, verily we are from God and verily in God we are made Particelizers! Say, verily we are from God and verily in God we are made Pre-Eternalizers! Say, verily we are from God and verily in God we are made Bestowers of Greatness! Say, verily we are from God and verily in God we are made Conferers of Pomp! Say, verily we are from God and verily in God we are made Warrantors! Say, verily we are from God and verily in God we are made Commanders! Say, verily we are from God and verily in God we are made Inhibitors! Say, verily we are from God and verily in God we are made Equitors! Say, verily we are from God and verily in God we are made Unlockers! Say, verily we are from God and verily in God we are made Bountifiers! Say, verily we are from God and verily in God we are made Appropriaters! Say, verily we are from God and verily in God we are made Deliverers! Say, verily we are from God and verily in God we are made Occasioners! Say, verily we are from God and verily in God we are made Desirers! Say, verily we are from God and verily in God we are made Succeeders! Say, verily we are from God and verily in God we are made Arrangers! Say, verily we are from God and verily in God we are made

Systematizers! Say, verily we are from God and verily in God we are made
 Authors! Say, verily we are from God and verily in God we are made Betakers!
 Say, verily we are from God and verily in God we are made Sustainers! Say,
 verily we are from God and verily in God we are made Shaders! Say, verily we
 are from God and verily in God we are made Builders! Say, verily we are from
 God and verily in God we are made Givers of Repentance! Say, verily we are
 from God and verily in God we are made Conferrers of Time-Spans! Say, verily
 we are from God and verily in God we are made Renewers! Say, verily we are
 from God and verily in God we are made Movers! Say, verily we are from God
 and verily in God we are made Static! Say, verily we are from God and verily
 in God we are made Announcers! Say, verily we are from God and verily in
 God we are made Strikers! Say, verily we are from God and verily in God we
 are made Outsiders! Say, verily we are from God and verily in God we are made
 Insiders! Say, verily we are from God and verily in God we are made Seizers!
 Say, verily we are from God and verily in God we are made Recompensers! Say,
 verily we are from God and verily in God we are made Compusters! Say, verily
 we are from God and verily in God we are made Instillers! Say, verily we are
 from God and verily in God we are made Fatherers! Say, verily we are from
 God and verily in God we are made Disintegrators! Say, verily we are from God
 and verily in God we are made Speakers! Say, verily we are from God and
 verily in God we are made Captivators! Say, verily we are from God and verily
 in God we are made Quenchers! Say, verily we are from God and verily in God
 we are made Subsisters! Say, verily we are from God and verily in God we are
 made Chaste! Say, verily we are from God and verily in God we are made

*Exceeders! Say, verily we are from God and verily in God we are made
 Particularizers! Say, verily we are from God and verily in God we are made
 Allotters! Say, verily we are from God and verily in God we are made Clothiers!
 Say, verily we are from God and verily in God we are made Enrobers! Say,
 verily we are from God and verily in God we are made Indignant! Say, verily
 we are from God and verily in God we are made Legitimatizers! Say, verily we
 are from God and verily in God we are made Forbidders! Say, verily we are
 from God and verily in God we are made Permitters! Say, verily we are from
 God and verily in God we are made Aiders! Say, verily we are from God and
 verily in God we are made Abstainers! Say, verily we are from God and verily
 in God we are made Revealers! Say, verily we are from God and verily in God
 we are made Unveilers! Say, verily we are from God and verily in God we are
 made Tormenters! Say, verily we are from God and verily in God we are made
 Destroyers! Say, verily we are from God and verily in God we are made
 Attracters! Say, verily we are from God and verily in God we are made
 Emanators! Say, verily we are from God and verily in God we are made
 Interlocutors! Say, verily we are from God and verily in God we are made
 Gatherers! Say, verily we are from God and verily in God we are made
 Diffusers! Say, verily we are from God and verily in God we are made Causers!
 Say, verily we are from God and verily in God we are made Remonstraters!
 Say, verily we are from God and verily in God we are made Sealers! Say, verily
 we are from God and verily in God we are made Narrators! Say, verily we are
 from God and verily in God we are made Moulders! Say, verily we are from
 God and verily in God we are made Mounters! Say, verily we are from God and*

verily in God we are made Investors! Say, verily we are from God and verily in God we are made Delighters! Say, verily we are from God and verily in God we are made Crystallizers! Say, verily we are from God and verily in God we are made Aware! Say, verily we are from God and verily in God we are made Compilers! Say, verily we are from God and verily in God we are made Removers! Say, verily we are from God and verily in God we are made Inflaters! Say, verily we are from God and verily in God we are made Satiated! Say, verily we are from God and verily in God we are made Impressers! Say, verily we are from God and verily in God we are made Interposers! Say, verily we are from God and verily in God we are made Harmonizers! Say, verily we are from God and verily in God we are made Rebutters! Say, verily we are from God and verily in God we are made Impellers! Say, verily we are from God and verily in God we are made Collapsers! Say, verily we are from God and verily in God we are made Lenient! Say, verily we are from God and verily in God we are made Schemers! Say, verily we are from God and verily in God we are made Vacaters! Say, verily we are from God and verily in God we are made Demoters! Say, verily we are from God and verily in God we are made Enduers! Say, verily we are from God and verily in God we are made Dissenters! Say, verily we are from God and verily in God we are made Devastaters! Say, verily we are from God and verily in God we are made Talismanic-Fortifiers! Say, verily we are from God and verily in God we are made Assurers! Say, verily we are from God and verily in God we are made Connecters! Say, verily we are from God and verily in God we are made Calibrators of the Levels! Say, verily we are from God and verily in God we are made Positioners! Say, verily we are

from God and verily in God we are made Centering Well-Springers! Say, verily
 we are from God and verily in God we are made Assisting Relievers! Say, verily
 we are from God and verily in God we are made Vindicators! Say, verily we
 are from God and verily in God we are made Inverters! Say, verily we are from
 God and verily in God we are made Relinquishers! Say, verily we are from God
 and verily in God we are made Supplicators! Say, verily we are from God and
 verily in God we are made Wideners! Say, verily we are from God and verily in
 God we are made Remitters! Say, verily we are from God and verily in God we
 are made Linking Relators! Say, verily we are from God and verily in God we
 are made Shoulderers! Say, verily we are from God and verily in God we are
 made Elegant Psalmidizers! Say, verily we are from God and verily in God we
 are made Increasers! Say, verily we are from God and verily in God we are
 made Testing Purifiers! Say, verily we are from God and verily in God we are
 made Eradicators! Say, verily we are from God and verily in God we are made
 Despisers! Say, verily we are from God and verily in God we are made
 Discontinuers! Verily we are from God and verily in God we are made
 Witherers! Say, verily we are from God and verily in God we are made
 Abrogators! Say, verily we are from God and verily in God we are made
 Oblivionators! Say, verily we are from God and verily in God we are made
 Derivers! Say, verily we are from God and verily in God we are made
 Completers! Say, verily we are from God and verily in God we are made
 Attirers! Say, verily we are from God and verily in God we are made Divergers!
 Say, verily we are from God and verily in God we are made Effacers! Say, verily
 we are from God and verily in God we are made Looseners! Say, verily we are

from God and verily in God we are made Immersers! Say, verily we are from
 God and verily in God we are made Unsullied Simplifiers! Say, verily we are
 from God and verily in God we are made Drawers of Lines! Say, verily we are
 from God and verily in God we are made Enshrouders! Say, verily we are from
 God and verily in God we are made Slayers! Say, verily we are from God and
 verily in God we are made Reviewers! Say, verily we are from God and verily
 in God we are made Annihilators! Say, verily we are from God and verily in
 God we are made Numberers! Say, verily we are from God and verily in God
 we are made Hasteners! Say, verily we are from God and verily in God we are
 made Actors! Say, verily we are from God and verily in God we are made
 Disgracers! Say, verily we are from God and verily in God we are made
 Pursuers! Say, verily we are from God and verily in God we are made Enclosers!
 Say, verily we are from God and verily in God we are made Dawning Risers!
 Say, verily we are from God and verily in God we are made Necessitators! Say,
 verily we are from God and verily in God we are made Demolishers! Say, verily
 we are from God and verily in God we are made Expounders! Say, verily we
 are from God and verily in God we are made Epochifiers! Say, verily we are
 from God and verily in God we are made Aeonifiers! Say, verily we are from
 God and verily in God we are made Evolvers! Say, verily we are from God and
 verily in God we are made Advancers! Say, verily we are from God and verily
 in God we are made Measurers! Say, verily we are from God and verily in God
 we are made Pourers! Say, verily we are from God and verily in God we are
 made Preachers! Say, verily we are from God and verily in God we are made
 Comforters! Say, verily we are from God and verily in God we are made

Pulverizers! Say, verily we are from God and verily in God we are made
 Understanders! Say, verily we are from God and verily in God we are made
 Hunger-Makers! Say, verily we are from God and verily in God we are made
 Deciders! Say, verily we are from God and verily in God we are made Givers of
 Affluence! Say, verily we are from God and verily in God we are made Givers
 of Hope! Say, verily we are from God and verily in God we are made Inventors!
 Say, verily we are from God and verily in God we are made Adjoiners! Say,
 verily we are from God and verily in God we are made Subsistent! Say, verily
 we are from God and verily in God we are made Deputizers! Say, verily we are
 from God and verily in God we are made Returners! Say, verily we are from
 God and verily in God we are made On the Vergers! Say, verily we are from
 God and verily in God we are made Separaters! Say, verily we are from God
 and verily in God we are made Limpid! Say, verily we are from God and verily
 in God we are made Gladdeners! Say, verily we are from God and verily in God
 we are made Legislators! Say, verily we are from God and verily in God we are
 made Ruiners! Say, verily we are from God and verily in God we are made
 Namers! Say, verily we are from God and verily in God we are made Investors!
 Say, verily we are from God and verily in God we are Coupled! Say, verily we
 are from God and verily in God we are made Touchers! Say, verily we are from
 God and verily in God we are made Tracers! Say, verily we are from God and
 verily in God we are made Perfecters! Say, verily we are from God and verily
 in God we are made Prohibitors! Say, verily we are from God and verily in God
 we are made Charitable! Say, verily we are from God and verily in God we are
 made Displeasers! Say, verily we are from God and verily in God we are made

*Prescribers! Say, verily we are from God and verily in God we are made
Resurgent! Say, verily we are from God and verily in God we are made Owners!
Say, verily we are from God and verily in God we are made Furnishers! Say,
verily we are from God and verily in God we are made Instrumentalizers! Say,
verily we are from God and verily in God we are made Homecomers! Say, verily
we from God and verily in God we are made Innovators! Say, verily we are
from God and verily in God we are made Overseers!*

There is no other god but It and all the Names and Attributes are returning
to It, for there is no power and no strength other than in God the High, the
Praised! Verily, It is the High, the Mighty! Glorified be God, the Light of all the
Worlds! O Reality of realities! Amen!

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The 9th of the month of Honour (*sharaf*) on the Day of Perfection (*kamāl*) in
the Innovative, All-Things enumerated Bayānī year of 174; and the 143rd
Aeon (*kawr*) in the 5th Cycle (*dawr*) of the Pre-Eternal (*azal*); and the 9th of
the month of He/It (*hū*) on the Day of Unity (*wāḥid*) in the 16th year of the
Luminosity; and the 29th of Jamādī al-Ulā on a Monday in the 1443rd year
from the prophetic migration: 66 108 6 51 41 60 66 730.

3 January 2022 CE

Notes and Commentary

(not in the original Arabic text)

هو الله تعالى شأنه ومتعالى تجليات وجهه

¹ **Qur'ān, 28:88.**

² I.e. the testimony to God's unity.

³ The interior of the heart and the subtle visionary organ and faculty of perceiving divine being/existence (*wujūd*), and, specifically, effulgence, i.e. the inner eye of the heart, which is not to be confused with *qalb*. *Blaze-flux* as a translation for *fu'ād* was originally the contemporary Shaykhī scholar Idris Samawi Hamid's coinage of this pivotal technical term in both Shaykhī as well as Bayānī pneumatology and metaphysics. Earlier we used to render it as '*subtilized heart-flux*'. *Fu'ād* is the visionary organ through which **Qur'ān 53:11** reveals how the Prophet Muḥammad (ص) beheld God on His nocturnal journey and ascension (*mi'rāj*) to the highest celestial heaven. We should mention here that we consider Idris Samawi Hamid to be the archetypal '*return*' of Shaykh Aḥmad al-Aḥsā'ī himself and, acknowledged or not, in the sight of God, he is the only true spokesman and representative for all the various factions of the Shaykhī school today – or, more precisely, the *maktab al-kashfiya* (مكتب الكشفية), the **School of Divulgence** -- with all the others being mere pretenders. In other words, for that specific school and that path at this particular time, he is the **Fourth Support** (الركن الرابع) and so the **Perfect Shī'ī** (شيعة الكامل) to them.

⁴ This passage pericopes **Qur'ān 41:53, 53:11, 2:115 and 28:88.**

⁵ *Ḥadīth* cited by Siyyid Ḥaydar Amulī in *tafsīr muḥīt al-a'ẓam wa baḥr al-khiḍam*, vol. 3 (Tehran: 1422 AH/2001-02 CE): 62 (*my trans.*)

⁶ See https://www.academia.edu/50016284/Greatest_Name_Commentary (retrieved 28 December 2021).

⁷ *Allāhu a'ẓam*. This is an allusion to a key point on mystical wayfaring in the Bayānī context made by the Primal Point towards the closing of **gate 10, Unity 9** (the final **gate** which He composed) of the **Persian Bayān** (occurring on the sixth and seventh lines of page 328 of the 1947 lithograph edition), where He states, "...and if throughout the course of your life you desire to wayfare in the pure ocean of love and celestuality, you possess the provision for the journey inasmuch as if the whole of existence were to voyage with visionary insight by this single phrase of **God is the Most Mighty** (*allāhu a'ẓam*), all would attain the Goal Who is **He whom God shall make Manifest** Who is the One Manifest by the Manifestation of this phrase..." (*my trans.*), see https://archive.org/details/20201208_20201208_1113 (retrieved 1 January 2022).

Now, the numerical value of *allāhu a'ẓam* (الله أعظم) is **1077**, and in the fifteenth *sūrah* (chapter) of our **Book of Guidance** (*kitāb al-hudā*) (p. LIV/54 & PDF: 57) we begin with this phrase as the first verse; and in the second verse (composed of six words of nineteen letters in the original Arabic) we assert *anā man alladhī aqūl anā bāb* (أنا من الذي أقول أنا باب) '*I am the One Who says I am 'the' Bāb*' or '*a' Gate*' (depending on whether one takes *bāb* as a proper title or not) whose *abjad* numerical value is **1077** and so equivalent in Arabic to *allāhu a'ẓam* (الله أعظم),

‘God is the Most Mighty’, see https://archive.org/details/1_20211113 (retrieved 2 January 2022).

Moreover, in its context and in its capacity as the formulaic response to the greeting *allahu akbar* (الله أكبر), ‘God is the Most Great’, this formula of *allāhu a‘zam* (الله أعظم) is identified elsewhere in the **Persian Bayān** by Ṣubḥ-i-Azal as being the Manifestation of the Theophany of the Person of the **Last Name of God** (*ism’ullāh al-ākhir*) Who is Mullā Muḥammad ‘Alī Bārfurūshī Quddūs (d. 1849), the Eighteenth Letter of the Living, Whose Return we have consistently claimed to be; this, just as the greeting itself of *allahu akbar*, ‘God is the Most Great’, is held to be the Manifestation of the Theophany of the Person of the **First Name of God** (*ism’ullāh al-awwal*) Who is Mullā Ḥusayn Bushrū’ī (d. 1849). In the first chapter of our ongoing Persian commentary on the **First Unity of the Persian Bayān**, entitled *The Book of the Noble Enumeration of Strength in the bestowal of the Temples of Visionary Apperception* (كتاب التبيين الشريف) (القوية في إمناح هياكل الرؤية) we have also identified Mullā Ḥusayn Bushrū’ī and Quddūs as being the dual Theophany of Persons to the third of the phrases in the Bayānī benediction formula of *bismillāh al-amna’ al-aqdas* (بسم الله الأمنع الأقدس), ‘In the Name of God the Most Impregnable, the Most Holy!’; namely, *al-amna’* (الأمنع), ‘the Most Impregnable’; with the Bāb being the Theophany of the Person to the first word, *bism* (بسم), ‘In the Name of,’ and Qurrat’ul-‘Ayn the Theophany of the Person to the second, *allāh* (الله), God. Ṣubḥ-i-Azal stands here as the Theophany of the Person to the fourth and final word, *al-aqdas* (الأقدس), ‘the Most Holy’. Likewise, these **Four Holy Embodiments** of the Divine Light represent the Theophany of Persons to each of the letters of *bahā’* (بهاء), Splendor, with the Bāb being the letter *bā’* (ب); Qurrat’ul-‘Ayn, the letter *hā’* (ه); Mullā Ḥusayn Bushrū’ī and Quddūs, the letter *alif* (ا); and Ṣubḥ-i-Azal, the *hamza* (ء); see https://archive.org/details/20211212_20211212_0951 (retrieved 2 January 2022).

Now, while this invocation of *allāhu a‘zam* (الله أعظم) conveys the superlative quality of ‘might’ (عظمة) in relation to the Divine, there are also multifaceted elements to its inner meaning that go deeper than just the obvious configuration of the phrase. So here we will offer a brief commentary on it parallel to its numerological correspondence to the second verse of the fifteenth *sūrah* (chapter) of our **Book of Guidance** (*kitāb al-hudā*) already indicated above, and one that no one in the history of the Bayān has so far attempted, nor one especially that the founder of Bahā’ism could have possibly conceived of in his wildest dreams. In Arabic *allāhu a‘zam* (الله أعظم) is composed of two words (2) consisting of eight letters (8). Two (2) and eight (8) conjoined together as a single sequential number gives us the number twenty-eight (28) which is the numerical value of *waḥid* (وحيد). The first letter of *allāhu a‘zam* (الله أعظم) is *alif* (ا) and its last letter is *mīm* (م). When joined and made into a word, these two letters give us the Arabic word ‘umm’ (أُم), i.e. *mother*. And Who is the Eternal

Mother other than Fāṭima (ع) or the *Shekinah* (which is the Primal Will and the True Splendor of God, *bahā'ullāh*) in all of Her endless manifestations and theophanic self-revelations from the Primal Eve to the present (and into the post-eternal futures, and beyond)? That said, the first letter of *allāhu a'zam* (الله أعظم), which is *alif* (ا), denotes *ukhrawīya* (أخروية), *eschatology* or *otherness*, with *ukhrawīya*'s numerical value of **822** being equivalent to the phrase *wārith-i-ḥaqq-i-abad* (وارث حق أبد), *the true inheritor off/in eternity*, as well as *mirāt allah 'amdan* (مرآت الله عمدا), *God mirrored by design, deliberately, by intent or purposefully*. The second letter of *allāhu a'zam* (الله أعظم) is the letter *lām* (ل) which denotes *liwā' allāh* (لواء الله), the *banner or standard of God*, whose numerical value of **104** is equivalent to *'adl* (عدل), *justice*, as well as *musabbib* (مستبب), *originator/causer*, and *jā'il* (جاعل), *maker or creator*. The third letter of *allāhu a'zam* (الله أعظم) is, again, the letter *lām* (ل) and this denotes *laṭṭāfiya* (لطافية), *subtlety or magnanimity*, whose numerical value of **135** is equivalent to *Fāṭima* (فاطمة). The fourth letter of *allāhu a'zam* (الله أعظم) is the letter *hā'* (ه) which denotes *huwīyat'ullāh* (هوية الله), the *Ipseity of God*, whose numerical value of **92** is equivalent to *Muḥammad* (محمد). The fifth letter of *allāhu a'zam* (الله أعظم) is, again, the letter *alif* (ا) and this denotes *uwlawīya* (أولوية), *preeminence*, whose numerical value of **58** is equivalent to *maḥbūb* (محبوب), *beloved*, as well as *muḥyī* (محيي), *revivifier*, and *janna* (جنة), *paradise*. The sixth letter of *allāhu a'zam* (الله أعظم) is the letter *'ayn* (ع) and this denotes *'ināya* (عناية) -- i.e. *care, charge, protection, attention, bestowal, and providence* -- whose numerical value of **136** is equivalent to *mu'min* (مؤمن), *faithful*, and *muwfi* (مؤفي), *loyal*. The seventh letter of *allāhu a'zam* (الله أعظم) is the letter *zā'* (ظ) which denotes *zuhūr* (ظهور), *manifestation or appearance*, whose numerical value of **1111** is equivalent to the phrase *hūwa dhu'l-jalāl wa'l-ikrām* (هو ذو الجلال والإكرام), *He/It is the possessor of Majesty and Grace*. The final letter of *allāhu a'zam* (الله أعظم) is the letter *mīm* (م) which denotes *mājidiya* (ماجدية), *glorification*, whose numerical value of **63** is equivalent to *Bayān* (بيان).

Seven of the letters of *allāhu a'zam* (الله أعظم), which are only five independent letters and to the numerical value of *bāb* (i.e. *alif, lām, hā', 'ayn* and *mīm* ا ل ه ع م), are among the *luminous letters* (حروف نورانية) with only a single letter being among the *darkened letters* (حروف ظلمانية) (i.e. *zā'* ظ). When each of the single *luminous letters* of *allāhu a'zam* (الله أعظم) are added together we derive the number **146** which is the numerical value of *wasī'* (وسيع), *vast*, with the numerical value of the letter *zā'* (ظ), the *darkened letter*, i.e. **700**, being equivalent to *mutakarim* (متكرم), *kind, gratified or honored*, and *musatir* (مستتر), *shaded, covered, veiled or screened*.

Finally here, the eight letters of *allāhu a'zam* (الله أعظم), *God is the Most Mighty*, like the majority of these formulaic *Bayānī dhikrs*, especially refers to the eight independent sigils of

the *ogdoadic* form of the calligram of the **Greatest Name** with its two words denoting the right and left-hand pentalphas of the symbol respectively (which in themselves symbolize ‘firstness’ أولية and ‘lastness’ آخريّة). Its numerical value of **1077** reduces to **15**, which is *hiya* (هي), *she*, and then six (6), the numerical value of the letter **wāw** (و) which we have already discussed in several places elsewhere already only to mention that in the Kabbalah the number six is the specific number associated with **Binah**, the Great Mother, which we hold as being the second (and not the third) *sephira* of the sephirotic Tree of Life.

⁸ Or, “each Day It/He is upon some new task”, **Qur’ān 55:29**.

⁹ See the opening quotation of our article ‘Journey with me unto the Divine Throne’, **LUVAH**, 2013: 3, see

https://www.academia.edu/5046819/Journey_with_me_onto_the_Divine_Throne_2013 and https://www.academia.edu/5082743/Journey_with_me_onto_the_divine_throne2 (retrieved 1 January 2022).

¹⁰ An allusion (as well as brief augmented unification) to a point made in an important section of the 12th *ḥadīth* attributed to the seventh Imām (ع) and recorded in the ‘*Book of the Hiero-Intelligence/Nexal Consciousness and acosmic ignorance*’ (كتاب العقل والجهل) in Kulaynī’s *al-Kāfī*. There Mūsā al-Kāẓim (ع) states to His disciple Hishām ibn al-Ḥakam, “O Hishām, verily God has placed Two Proofs (*ḥujjatayn*) over humans: an Outer Proof and an Inner Proof. As for the Outer Proof, they are the messengers, the prophets and the Imāms; and as for the Inner, they are the hiero-intelligences/nexal consciousnesses (*al-‘uqūl*)” (*my trans.*):

يا هشام إنّ الله على الناس مجتبتين حجة ظاهرة وحجة باطنة فأما الظاهرة فالرسل والأنبياء والأئمة وأما الباطنة فالعقول

Obviously, in the terminology of the Infallibles (ع), ‘*aql* (عقل) here denotes something far beyond ‘reason’ or ‘ratiocination’ as conceived by Western and Hellenistic definitions of the concept, hence ‘*Hiero-Intelligence*’ (Moezzi) and ‘*Nexal Consciousness*’ (Hamid) are so far the best possible renderings for the term in any European language. This concept of the ‘*aql* (عقل) certainly resonates strongly and closely with the Hermetic notion of the same, particularly as found in the **Poimandres** with its visionary conceptualization of **voũς**. It is simultaneously also quite resonant with the Mazdaean (i.e. the personal *yazata* and *daena* assigned to each person), not to mention presupposing the Nizārī Alamūtī Isma‘īlī notion of the *Imām-of-ones-being* as well as, especially, Suhrawardī’s concept of the **Perfect Nature** (*ṭibā’ al-tāmm*); this, but by harmonizing the esoteric with the exoteric in that it implicitly recognizes the historical necessity in the existence, not to mention the ultimate soteriological and salvific role, of the true divine messengers, the prophets and the saints/providential guides (i.e. the *points* and *mirrors* in Bayānī terminology) as emissaries of the Light sent by the All-High as

divine liberators, reformers, teachers and benefactors to creation Who have appeared throughout history and Who will continue to appear forever (per the Bayānī doctrine) in many forms whensoever and wheresoever the darkness and *acosmic* ignorance appears to have attempted to subdue and imprison the Good. To us, this is one among many of the meanings by the Imāms (ع) in their saying regarding the ‘People of the right-hand’ being ‘*the People of the esoteric and the exoteric both*’ (as opposed to, in their formulation, ‘the people of the left-hand’ who are ‘*the people of the exoteric alone*’, which, given the contemporary context, can just as well apply to ideological materialists -- whether atheist or agnostic -- of every shade, level and grade and not just merely to religious literalists).

¹¹ I.e. It/He.

¹² Meaning, *ḥubb* (حُب), Love.

¹³ Meaning, in the original Arabic as حُب where the numerical value of *Hā'* (ح) is 8 and that of *Bā'* (ب) is 2.

¹⁴ *Bā'* (ب) + *Alif* (ا) + *Bā'* (ب) = 5 = *Bāb* باب.

¹⁵ *Alif* (ا) = Muhammad; *Lām* (ل) = Ali; *Alif* (ا) = Fāṭima; *Hā'* (ه) = Hasan and (و) = Ḥusayn = إلهو whose numerical value of 43 is one unit more than *balā'* (بلى), ‘yes’, i.e. 42 which is the *in illo tempore* response of the affirmers among primordial creation in their archetypal states within the **First World of the Covenant** (عالم ميثاق الأول) to the summoning query of God, ‘*Am I not your Lord?*’ (Qurʾān 7:172). The number 42 is additionally significant in the Bayān because it is the number of verses to each of the 111 chapters (*sūrahs*) of the Primal Point’s **Commentary on the Sūrah of Joseph, the Peerless Self-Subsistent Names** (*qayyūm al-asmāʾ*).

¹⁶ Namely, Mullā Ḥusayn Bushrūʿī, the *bābʾul-bāb* (d. 1849).

¹⁷ Namely, Mullā Muḥammad-ʿAlī Bārfurūshī, Quddūs (d. 1849).

¹⁸ That is, the full phrase with both elements of its negative and positive clauses together.

¹⁹ كُنْتُ كَنْزاً مَخْفِئاً فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ لِكِي أَعْرِفَ. Currently the only academic study of this pivotal *ḥadīth qudsī* is the quite mediocre (and unpublished) doctoral thesis authored by Moeen Afnani, entitled ‘*Unraveling the Mystery of The Hidden Treasure: The Origin and Development of a Hadith Qudsi and Its Application in Sufi Doctrine*’ (University of California at Berkeley: Berkeley, 2011).

²⁰ Based on the fact that the *ḥadīth* in the version cited contains precisely **ten (10)** words in total in the original Arabic.

²¹ An allusion to Qurʾān 74:30.

²² The English rendering for all four of these Shaykhī technical pneumatological terms are the coinage of our friend and comrade Idris Samawi Hamid. For better understanding of the Shaykhī pneumatology of the subtle bodies, see Henry Corbin’s *Spiritual Body and Celestial*

Earth: From Mazdean Iran to Shi'ite Iran (trans.) Nancy Pearson (Princeton: Princeton University Press, 1977): 180-221.

²³ A pericope of the famous *ḥadīth al-nawāfil*, which is found in various versions in both Shi'i and Sunnī *ḥadīth* sources, see Zachary Markwith 'And When I Love Him: The *Ḥadīth al-Nawāfil* and the Formation of Sufism', PhD thesis (University of California at Berkeley: Berkeley, 2021).

²⁴ A quasi-pericope of **Qur'ān 112:1 & 3, 6:101 and 42:11**.

²⁵ See (ed.) E.G. Browne *Kitāb Nuqtat'ul-Kāf: Being the Earliest History of the Bābīs* (E.J. Brill: Leiden, 1910), online, <https://archive.org/details/NuqtatulKaforiginalE.G.BrowneEdition> (retrieved 2 January 2022): 2 (PDF: 83).

²⁶ See <https://libgen.is/book/index.php?md5=898D384F97308C9C297A84E39D2231D1> (retrieved 2 January 2022).

²⁷ See Idris Samawi Hamid 'The Metaphysics and Cosmology of Process According to Shaykh Aḥmad al-Aḥsā'ī', PhD dissertation (State University of New York in Buffalo: Buffalo, 1998): 420-504, http://walayah.org/wp-content/uploads/2013/08/Hamid-phd_dissertation-Shaykh_Ahmad.pdf (retrieved 2 January 2022).

²⁸ *Al-muṣṭafīn*; meaning, the divine messengers, prophets, saints/providential guides and all their true successors.

²⁹ In the **Book of the Supreme Names** (كتاب الأسماء الأعلى), and the **12th Unity of the Arabic** and the **Persian Bayāns**, see https://archive.org/details/20210716_20210716_1652/mode/2up (retrieved 2 January 2022);

https://archive.org/details/20210716_20210716_1652/mode/2up (retrieved 2 January 2022); and https://archive.org/details/20211231_20211231_0804/mode/2up (retrieved 2 January 2022). All three presently, as of this writing, remain untranslated other than the first which was translated into English as a short synopsis,

<https://archive.org/details/englishbooksynopsispublishedverion> (retrieved 2 January 2022).

³⁰ Cited in Ibn Abī Jumhūr al-Aḥsā'ī, *ʿawālī al-laʾālī* (n.p., n.d.), vol. 4, 129.

³¹ Al-Kāfī, *kitāb al-tawḥīd*, http://shiaonlinelibrary.com/%D8%A7%D9%84%D9%83%D8%AA%D8%A8/1122_%D8%A7%D9%84%D9%83%D8%A7%D9%81%D9%8A-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D8%A7%D9%84%D9%83%D9%84%D9%8A%D9%86%D9%8A-%D8%AC-%D9%A1/%D8%A7%D9%84%D8%B5%D9%81%D8%AD%D8%A9_133 (retrieved 2 January 2022).

³² **Qur'ān 28:88**.

³³ Sharīf al-Murtaḍā, *amālī*, vol. 1 (n.p., n.d.) 45.

³⁴ That is, Saturday when Saturn rules, this being the first day of the week in the Bayānī as well as the **N.U.R. calendar** of the FSO. The first of the sigils of the **Greatest Name**, i.e. the first pentagrammic seal (on the left in its ogdoadic form) ☆, is associated with this day. This day

⁴⁷ For all of the **Names of All-Things** ranked according to the specific days of their associations within the **19 month and 19 days** (361) Bayānī calendar, together with their numerical values (all being in **Form III** of Arabic verbal conjugation forms), see https://archive.org/details/20211212_20211212_0609 (retrieved 2 January 2022). For **MSS** of the Bāb's **Book of the Names of All-Things**, see bayanic.com (under the tabs **Sacred Writings** then **Writings of His Holiness the Primal Point** and then **Book of Names**). See also the online Princeton collection https://library.princeton.edu/visual_materials/Babi/listing.html (retrieved 2 January 2022) and those of the Bibliothèque Nationale de Paris (via <https://gallica.bnf.fr>) (retrieved 2 January 2022).

يا حق الحقائق آمين

